



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



48, 1541.



45, 1541,



45, 1541.



48. 1541.



48. 1541.



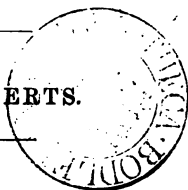
100

100

1. The first part of the document is a list of names and dates, which appears to be a record of some kind. The names are written in a cursive script, and the dates are in a more formal, printed style. The list is organized into two columns, with names on the left and dates on the right. The names are: John Smith, James Brown, and William Jones. The dates are: 1810, 1811, and 1812.

THE
JEWS, THE ENGLISH POOR,
AND THE
GYPSIES;
WITH A
PROPOSAL FOR AN IMPORTANT IMPROVEMENT
IN THE
BRITISH CONSTITUTION.

BY
SAMUEL ROBERTS.



LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.
—
1848.



DEDICATION

BY THE AUTHOR,

TO

ALL THE BRITISH PEOPLE

YOUNGER THAN HIMSELF.

THE writer of this, and the accompanying little work, is this day, April 21st, 1848, three days advanced into his eighty-fifth year. This day is that which Christians have appointed for the commemorating the Death of the Saviour of all mankind—of that Saviour who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.

The foregoing are awful circumstances. At any rate they are such to the writer. How far it may be advisable to let the reader any further into his character, is, I think, at any rate doubtful. Two or three points shall suffice. Three-score years at least of his life have been spent more or less in an endeavour to

Better the Condition of the Poor—and in thinking upon, and he hopes in practising, what he has conceived to be *pure Christianity*. Though he has been a constant attendant at the National Church, yet his religious views—which have never changed—accord neither with those of that Church nor any other. He has always believed that the religion of Jesus Christ, as taught and practised by *Him*, was perfect. He believed, too, that it was in its nature so pure and simple that the most humble, illiterate, and truly sincere poor man, might, without danger of any fatal error, effectually practice it. To secure this, its *Founder* had thrown open the Fountain of *Living Waters* to *all*, without money and without price. Besides this, *He* appointed a gratuitous Divine *Instructor* to succeed him here on earth—an Instructor who cannot err, and who will not deceive—to lead sincere, but dubious Christians, right. Now, then, let the pure, simple hearted follower of Christ, take up his Cross—firm in FAITH and overflowing with LOVE—and the writer dare promise him that, if he perseveres, he will in the end be found right.

THE JEWS, THE ENGLISH POOR,

AND

THE GYPSIES.

THE very singular attempt now making to bring the *Jews* into Parliament has served to draw my attention to that most extraordinary people—a people which seem intended to connect in one unbroken line, the flood and the end of the postdeluvial world. The Jews are, in fact, a perpetually existing visible evidence of the truth of Scripture history, the fulfilment of prophecies, and of the continued exercise of miraculous power. Shem was the son of Noah, Terah was the son of Shem, and Abraham was the son of Terah: Abraham, for his faith in, and obedience to, the Eternal Lord God Almighty, the Creator of the Universe, was decreed by Him to be the Father and Founder of the Jewish race.

The world, after the Flood, being sinking into idolatry, Abraham, at the command of his God, had withdrawn his family and dependents to Palestine, a then unoccupied tract of country on the shores of the Mediterranean. He had there become the head of a numerous patriarchal pastoral tribe (with large flocks and herds), living in tents, and moving occasionally from place to place as circumstances might induce. While leading a wandering life there, a dearth and pestilence occurred, so severe that Abraham was compelled to seek aid from the neighbouring country of *Egypt*. The Egyptians had, even then, become a greatly numerous and prosperous people, living under a Monarchical Government, the land having, by great cultivation, been rendered very highly prolific. The inhabitants were all gross idolaters. By this temporary visit was laid the foundation of a connection between the Egyptians and the seed of Abraham, which I conceive has never yet ceased, nor ever will cease so long as time shall endure.

It was not, however, till the days of *Jacob*, the grandson of Abraham, that a more intimate connection was formed between the two people. When God blessed Abraham He promised him, that *in his seed all the nations of the earth* should be blessed in a Deliverer and a Saviour. When at length Jacob, with

the whole of his pastoral tribe, took refuge from famine in Egypt, they had a district assigned them to themselves, in which they might live in their own way, and this they did during more than two hundred years, till they became so numerous that the Egyptians were alarmed. In consequence of this they dispersed them, and reduced them to a state of the most abject slavery, employing them, with the greatest cruelty, in the most abject slavery, as builders of the mighty Temples of their numerous idols. In this state many of them almost forgot the True God, and had become as great idolaters as the Egyptians themselves. It was then that God, in his mercy, raised up from among them a great prophet and lawgiver, *Moses*, who eventually restored them to liberty, and led them, after many difficulties, within the sight of that promised land in which they were to reside till the arrival of their great Saviour and Deliverer.

The inordinate *love of riches* and power which seems to have predominated in the hearts of the Israelites from their Egyptian captivity, led them to expect in their Saviour and Deliverer a bestower of riches and earthly power, and every luxurious enjoyment of this life. It was therefore with contempt and persecution that they rejected the offer of the meek and humble Jesus, the car-

penter's son (though accompanied by the working of miracles), to lead them, through earthly degradation and sufferings, to everlasting felicity in Heaven. Their God, then, whose inestimable proffered blessing they had thus scornfully and insultingly rejected, withdrew it from *them*, and commanded His teachers to offer it to the GENTILES: by them it was accepted—and by them it has been, more or less, retained and propagated in the world to the present time. As to the Saviour-scorning Jews, God gave them up to the effects of their most besetting sin—the *love of money*, and to *blindness* and ignorance of the *truth*, as it is in *Christ Jesus*, till the time when the fulness of the Gentiles shall be come in, i. e., converted to the true *faith*. He punished them more than this. Of all the splendid possessions of this world, whether religious or profane, public or private, He deprived them; their boasted of Temple and City (during the most excruciating sufferings of themselves), were totally destroyed. They were driven from their own country to be dispersed and to exist as aliens in all other countries in which they could obtain sufferance.

Through successive ages to the present time, the Jews have continued so dispersed in all countries, and in all, more or less, persecuted. Even in that state the besetting

sin—the love of money—to which God gave them up, has kept them from engaging in those laborious employments by which regular wages alone could be obtained. They are invariably found in the busy haunts of men, engaged in concerns of whose product others must be unacquainted. Such has, ever since their dispersion, been their devoted attachment to this their *god Mammon*, that they have endured torments, even to death, by earthly flames, rather than relinquish their devoted attachment to him.

This inveterate love of money has been the means, in the hands of God, of perpetuating their punishment for their rejection of *Him* in that of his Son when existing as man on earth, and humbling himself as such to take away *their* sins. *That* love of money, however, has not been confined to the *Jews*. It pervaded, too, their opponents, the Gentiles themselves, though professing believers of the religion rejected by the Jews, which forbids it. Hence has arisen the collision which has ever existed between the two, in which the Jews (being always the weakest), have invariably been the sufferers, the pretext of their persecutors being that they were enemies of the Cross.

Of all the people that ever existed on the face of the earth none ever suffered to the extent, and the degree, that the Jews have

done. This has been more or less the case during at least fifteen hundred years, in every country in which they have taken refuge and sought to be domiciled, which has been in almost all the more prospering States of Europe. These sufferings have not been the consequence of crimes committed by them against the laws of the respective countries in which they resided, for of their having been guilty of such crimes as robbery or murder, they were rarely, if ever, accused. Their sufferings were by the ordainment of God—as predicted by him for their idolatrous practices, and for their rejection and crucifixion of the Messiah. The darkness which fell upon them to the light of truth, was accompanied by an increase of their besetting sin—*the love of money*—which led them to encounter all risks, endure all privations and sufferings, in the pursuit of riches. In every country, though plundered and destroyed by thousands, while money was there to be got, there they were still to be found, again to be subjected to the same process for extorting their secret accumulations. Religious pretexts were always at hand.

During the progress of the Crusades their sufferings in the States of Germany were too extensive and horrible to admit of being described. It was at Treves that they first commenced—more from an infuriated, ig-

norant, superstitious, misled population and soldiery, than by orders of their leaders. Neither women nor children were spared, all were implicated in the charge of being enemies to the Cross. More than a thousand of them are said to have thrown themselves into the river, with stones fastened to them, to escape the butchery. The same horrible scenes took place at Cologne, Mentz, Worms, and other cities on the Rhine; not less than 17,000 perishing on the departure of the first Crusade. The same kind of butchery was repeated on the second, and again on the third.

These surely were sufferings terrible enough, but even these sink into something like insignificance to what they experienced in *Spain*. They commenced in Seville in 1391—when, of 7,000 families, one-half were put to death. The example was followed in Cordova, Toledo, Valencia, and all the great cities wherein the Jews the most abounded; while it was estimated that 200,000 saved their lives for a while, by making a *profession of Christianity*. But even these sufferings were neither the last nor the greatest. The glorious *Christian* monarchs, Ferdinand and Isabella, having expelled the Moors, resolved in 1496, that all their subjects should—like themselves—be *Christians*. The INQUISITION was established, all the Jews were ordered to leave Spain within four months, or be con-

verted; 300,000 nobly preferred leaving all their possessions, and their native land, rather than apostatize. Thousands of them lay perishing on the shores of Italy, and other countries where they had been refused refuge. In England, though the sufferings of the Jews have been by no means equal to what have been described, they were during the middle dark ages here, continually subjected to such persecutions as compelled them in order to purchase their lives—after enduring excruciating tortures—to part with that which was dear to them as life, and which was alone what their persecutors wanted—their money.

Under all these dreadful long-continued sufferings, experienced in almost all countries, have the Jews still continued the same distinct people, perhaps, upon the whole, neither much increased nor diminished in numbers—adhering to their peculiar rituals, and speaking the same ancient language; probably the original language of mankind.

Can any man of discernment attentively read the prophecies respecting the Jews in the *Old* Testament, and the denunciations against them in the *New* one, and then consider the extraordinary state in which they have been kept during the last eighteen hundred years, and that in which they are now found, without feeling a full conviction

that there is a God who ordaineth all things, and that the remaining predictions respecting them will be as literally fulfilled as the former ones have been? or can they doubt that God's denunciation against wicked Gentile nations will, in his own appointed time, be equally literally fulfilled?

England certainly never before stood apparently so near the brink of an awful precipice as she does at this time. She has, as a nation, openly repudiated her God, and crucified her Saviour afresh, and the vengeance of the Almighty is evidently surrounding and approaching her, to overwhelm her, on every side. The wrongs, the inflictions, the sighs, the tears, the cries, and the curses of millions of her own perished, or perishing *poor*, have been sent up to the Throne of Justice, in accusations of their oppressors, nor have they been sent in vain; for this—the oppression of the poor—throughout the whole of both the Old and New Testament, the vengeance of God is denounced on nations.

Our rulers and people are at this very time crying aloud against the horrible cruelty exercised by their forefathers (on the plea of religion, but in reality from the sinful love of money) on the God-condemned Jews, and are even pleading for some remuneration for them. Yet are these very rulers, by Act of

14 PERSECUTION OF THE ENGLISH POOR.

Parliament, villifying the character, robbing, imprisoning, famishing, and destroying, a people—God's more peculiar people than ever the Jews were—unaccused of any crime against either God or man—the poor of their own land. God has never denounced vengeance against nations persecuting the *Jews*, but against those even *afflicting the poor* his vengeance is repeatedly and strongly denounced. Oh, ye fools! when will ye understand? You can see clearly the *mote* in your brother's eye, but you cannot perceive the *beam* that is in your own eye! You can condemn the persecutors of the Jews in all countries—even in England—while you are at the very time yourselves being guilty of a species of persecution, beyond comparison more *inexcusable* than any that ever was exercised on the Jews. Their persecutors had some pleas to urge in their justification.

The Jews were, in all countries, intruding aliens—not come to serve their adopted *country* by labouring, but to enrich *themselves*, which object, throughout at least fifteen hundred years, they have accomplished in a degree totally unaccountable to others. This naturally created jealousy, and often even worse passions. Again, in no country where they resided, was their religion the same as that of the native subjects. To Christians (particularly in the dark ages)

they were peculiarly obnoxious. To them, therefore, in those times, their persecution, and even destruction, would appear as doing God service. While the great riches which they were known to have amassed (as was thought improperly) afforded a plea to necessitous governments to use religion as a vindication of their possessing themselves, even by torture and death, of what they deemed ill-gotten wealth.

We have now seen what kind of people the Jews have always been since their dispersion, and still are, as well as the temptations and motives of others, which have led to the dreadful sufferings which they have endured. I mean now to proceed—(as contrasted with them and their persecutors)—to describe first, the kind of people constituting the *Pauper Poor* of England, i.e., those who (from causes not criminal) have at any time become unable to maintain themselves; and then proceed to shew the kind of men who combined to oppress the Pauper Poor, with the motive and the means to which they resorted, contrasting them with those exercised by them towards the *Jews*.

The *Poor* of England had, till the reign of Elizabeth, been like the Poor in most other countries at that time, i.e., very similar to what they have ever since been in Ireland, miserable themselves, and a pest to society.

Then it was—in the reign of Elizabeth—that the wisest law that ever was suggested from above to any nation, was vouchsafed to *this*. By that law, *destructive poverty* was—(to all orderly Poor)—abolished; provision was made for *all—with* work to those who *could* work—*without* it to those who could *not*. From that period England rose rapidly in the course of prosperity, power, and honourable reputation among all civilized nations. During more than two centuries did this continue; her Pauper Poor—(a class unknown in any other country)—were, in accordance to the will, the commands, and the threatenings of God, protected and cared for. They could appeal to the same laws as the rich, and their *Rights*—though scanty—were as legally secured to them as were those of the rich to them. Thus—blessing and blessed—did the Rich and the Poor of this favoured country—(the Lord being the maker of them all)—with God prospering them, go on together in love and peace, while the country was increasing in riches, during more than two hundred years.

What then, now, let us inquire, caused the withdrawal from the nation of these prosperous times? During the war, the product of land had risen in England to full double the regular prices. The incomes *then* of large landowners had generally

doubled, as well as their extravagance. When peace prices then returned, they could not brook to fall back to their former scale of living, but set about devising how they might enable themselves to go on as they did. It so occurred, that about that time, a learned Reverend Professor of one of our Christian Universities—(by whom or what instigated God alone knows)—dared impiously to assert that the Omniscient Omnipotent Creator and Ruler of the Universe was incapable of duly exercising the duties of his office, and was, consequently, sending more children *to the Poor* into the world than he had prepared sustenance for, to the great detriment of the *Rich*. He, therefore, proposed the sending back all such feeble intruders. The Professor having the character of a learned and pious man, his impious, daring assertion engrossed the attention of every class of the *great* world. In this scheme, the mercenary, desponding, large landowners saw, or thought they saw, a means of lessening their loss. *Poor Rates* had risen as their incomes had diminished. If then they could rid England of *Poor*, they should, they conceived, increase their incomes greatly. The attempt appeared to be at any rate worth making. They *knew* that the *Poor* could not resist them, and they *thought* that the *Rich* would

not. As to what God might do, it is probable that they never thought at all—even though the Poor were his peculiar charge. For them he had, however, decreed at least a *tenth* of the product of the soil, and had declared that they should never cease out of the land; but that His dreadful judgments should fall on the heads of their oppressors, whether nations or individuals.

Under the foregoing circumstances, the ENGLISH INQUISITION was soon formed. Not consisting of Reverend, over-zealous Divines, anxious to punish those whom they deemed offensive to God and the enemies of the Cross of Christ, as the Romish Inquisition did:—No! the *English Inquisition* was formed of different characters, impelled by different motives, acting by different means, for different purposes, and exercised on different characters. In order to afford the reader anything like a correct idea of the constituent parts of the self-elected, self-formed ENGLISH INQUISITION, it will be necessary to mention the names of a few of the leading members of it. There were the Lord Chancellor Brougham, Bloomfield, Bishop of London, the Bishop of Norwich, the Duke of Wellington, the Duke of Richmond, the Duke of Rutland, the Duke of Portland, Lord Melbourne, Lord Althorp,

Lord Fitzwilliam, Lord John Russell, Sir Robert Peel, Sir George Grey, Sir James Graham, and Joseph Hume, Esq.

Now, I should think it impossible to select in any State in the world, twenty men who had so great reason to be satisfied with, and thankful for, the stations, possessions, and worldly advantages of all kinds which they possessed, as did the members of this self-formed *Inquisition* at that time. Indeed, I can only conceive that too much prosperity had made them mad. With incomes from ten to two hundred thousand pounds a year, it seems that, like Ahab of old, their sleep went from them because the maddest of them all, told them, that unless God's ordainment, that "the Poor should never cease out of the land," was set aside, "their estates would not be theirs during another year." This coming in support of the learned profession, impious assurance and proposal appears to have deprived them all of what little common sense they might have before possessed.

The first thought of these rich men was, it seems, on what *plea* they could deprive these cormorants, as they deemed them, of their old claims? What crimes have the *Poor*, as a body, been guilty of? The Romish *Inquisition* itself never condemned without some plausible plea! Now, I be-

lieve that there was not a class of people on the face of the earth, on whom the eye of God was cast with more of complacency than on that of the English pauper Poor at the time of the passing the Bill for their oppression and destruction. Yet was this the class which was branded as being too vile to be suffered to remain on earth. The old faithful servants of those who were now seeking to deprive them of their legal claim to maintenance in poverty and old age. These were not beings accused, like those denounced to the Spanish Inquisition, as being enemies to the Cross of Christ, intruding aliens, who had been secretly enriching themselves on the spoils of the country in which they had taken refuge! No! the *Familiars* of the English Inquisition well knew that those charges of enmity of the Cross of Christ and of sordid love of money attached more to *themselves* than to the poor patient Christians whom they were seeking to oppress even to death, as soon as they could have succeeded in depriving them of their characters, for the doing of which, as Legislators, they possessed facilities (which they did not fail to embrace) of effecting. Their doing this was the most disgusting and wicked feature in their God-insulting mercenary measure.

The Legislature of this country assembled

in both Houses of Parliament can accuse, with perfect impunity, the very best man or class of men in the kingdom, and that with a certainty of the calumny being known, and credited, throughout almost the whole of the civilized world. This was done as regarded the *Pauper Poor* (of all beings the least able to be heard in their own defence) of England and Wales. But even this was not enough. To make certainty more certain, they—like Jezebel—suborned False Witnesses, Sons of Belial, and sent them forth—at the expense of the nation—like Satan, to and fro on the earth to collect, from their enemies, evil reports respecting the conduct of the Poor, without the accused being confronted with their accusers. These unauthenticated accusations they, at enormous expense to the nation, published in two large volumes, and distributed throughout the country as being authentic ones, which many members in each House of Parliament referred to as being such. This was in fact, throwing down the gauntlet to God, and saying to Him—"We acknowledge *Thee* no longer as our Monarch, we repudiate thy law, and set thee at defiance!"

Now, I feel fully assured that the history of injustice and wickedness in the world does not exhibit, in the proceedings of the Legislature of any Christian country, so

atrociously mean an instance, as this, of setting God at defiance, or one so certain of drawing down the denounced vengeance of the Almighty, on the guilty nation. Among a million and a half of poor, suffering, untried, unaccused British subjects, not one was spared! All were condemned in the lump! No distinction was allowed to be made, in the treatment of them, between the best and the worst. Millions of them have prematurely perished in consequence! At the same time, the self-deluded, infatuated, rich Rulers of this land, who were thus, from mercenary motives, violating the laws of God and the British Constitution—have been entrapped in the work of their own hands. They are now paying much more in promoting the *destruction* of the Poor, than they would have done, had they continued them in comfort, while, in consequence of their wickedness, (if God's denunciations are to be depended upon, and a voice from *France* says they may) neither the Church nor the State of this country will be long ere they feel their effects.

* * * * *

A lamentable fact may in some degree account for much of evil in modern Legislating. Since the death of the *Georges*, the British Constitution (justly the administration of the world), has, in reality, been de-

stroyed! Since then we have had no *First Estate* as a controlling power on the other two. These two are now both the Law *Framers* and the Law *Passers*; each of them having distinct interests of their own, apart from the good of the *whole*. The PEOPLE, deprived of their *Veto*, (lodged by the constitution in the breast of the *Monarch*), have no voice (not even a negative one) in legislating. "I FORBID," was a most important power to the people! Circumstances, however, have shewn that that power ought never to be delegated to *one* individual. *Wisdom* is not hereditary! Here, then, something seems wanting! An effective always *wise* veto, is absolutely necessary, and that to be one as much like the power of God as human frailty will admit of, One not given to *change*, but continuing always the same. England seems clearly now likely to be ruined by *excess of legislating*. It would be happy for this country were two-thirds of the public laws enacted since the death of George IV., abrogated! To the almost innumerable original clauses of the Poor Law *Amendment* Act, have since been added more than eighty *amendments*, almost all of which the Home Secretary declared on proposing them, were to make the Bill less oppressive to the Poor than it was when it was passed. What a horrible Bill then

must that have been when originally passed, and yet it *was* passed by more than two-thirds of our Christian Legislature!

How then is this rashness and ignorance in legislating to be checked, if not remedied? I propose by the following means. Let an Act be passed appointing the six oldest *Judges* (their vacated places to be filled by others) be constituted a SENATE (they retaining their former salaries) to possess the power—jointly with the Monarch—of laying their veto on all public bills after they had passed the two Houses of Parliament. The duty of the Senators to be, to attend as often as practicable at both Houses of Parliament, there (when they thought proper) to *ask questions*, but not to *give opinions*. The six to meet as a body as often as they themselves deem necessary, or when commanded by the Monarch, in whose presence the subject of each bill shall be discussed, and either passed, rejected, or sent back for amendment. They must, however, in passing a bill be *unanimous*.

The foregoing, I think, (with some modifications of course) would be as easy, as safe, as judicious, and as effective a plan of preventing irregular, complicated, and disputed bills from being hastily passed, as any that can be devised—while it would throw no impediment in the way of *speedily* passing

uncontested bills which might require promptness. If clear, deliberate, solid, disinterested, and pious wisdom could be expected to be found on earth in six human beings, it might be in the six here proposed. The Senators would, of course, be those of whom the Monarch had the highest opinion, being—as Judges—of his, or her, own choice and appointment. It would be an easy and honourable office for them in their old age, and one of which they are truly deserving. From the Monarch it would be taking a responsibility, which (to a female especially) must almost always be unpleasant, perplexing, and often very annoying—while it would, I think, be adding a degree of perfectness to the constitution which it greatly wanted, and has never yet fully possessed.

* * * * *

As the setting aside (from the vilest of motives, and by the basest of means) of the divine Old Poor Law has been the cause of my having written this appeal, I think it right more fully to state my view of the nature and results of that blessed and blessing law. It is this year just half a century since I was called upon to serve the office, with three others, of Overseer of the Poor of the Township of Sheffield, then containing perhaps fifty thousand inhabitants. I was greatly averse to the task; but happily the service was then compulsory. I, therefore,

—as most then did—resolved to serve it faithfully. I did so ; and the information and experience which during that year's service I obtained, led to my making the *Pauper Poor* a principal subject of consideration during the fifty succeeding years. I became, and remain, convinced that the passing and enforcing the Poor Law of Elizabeth were, during the next two hundred years, the greatest instrument in the hands of God in furthering that extraordinary rapid progress in the prosperity of this nation which *then* began, as did the deterioration of almost all—if not *all*—the other States of Europe. It was a critical time. An important change was taking place. The Reformed Religion had been here established. In most of the States on the Continent the contest continued. In them the persons and property of Protestants were insecure. In England they were safe while the novel, astonishing Poor Law secured for labourers and artizans a certain maintenance.

England became then, as she has ever since continued to be, a place of refuge for the oppressed, and a secure and most eligible station for the establishment of manufactories and of large commercial concerns. These gradually and rapidly sprung up, and found their way here from other countries, none of which adopted our Poor Laws. It *is a vulgar*, though common, error to sup-

pose that the *country* is impoverished by the Poor Rates—it is in fact *enriched* by them! Every man who can, and does think, must admit that there is more idleness among the poor, where they are supported by begging than where they are maintained by rates. As labour is the source of riches to a nation, so is idleness of poverty. The oftener the circulating medium of a country is made to change hands—*within that country*—the better. Now the Poor, it is on all hands allowed, have a *right* to what will sustain life; it will be no loss then to the nation, if the Poor be a little better clothed and fed than will just serve to keep them alive. No money is so entirely spent in *home* product as that which is spent by the Pauper Poor. Agriculture and manufactures are, therefore, encouraged in proportion to the amount paid in rates. The money might have remained uselessly idle, but by the rates it is beneficially circulated. The honey while in the bell of the flower profits no one, but the poor bees make food of it. If men could see as God sees, they would act very differently from what they do. At any rate, they may rest assured that the nearer they act to what He does the better it will be for them.

Now, I venture to affirm that there never was a human law passed in this world, which in its objects, its means, and its effects, came

so near to the divine law of God as did the *Poor Law* of Elizabeth. Like His, they were calculated to benefit all, whether givers or receivers, and God blessed them and caused them to bless the country in an especial manner during full two hundred years. This law was not a law confined in its operations to a particular class or district of the country. No! as far as England and Wales were concerned, it affected every human being living at any time during that period; and that by a subdivision of them into about fifteen thousand separate societies (parishes and townships), each guided by the general law, yet each independent of the others; and this it did during two hundred years, without one instance occurring of violence, discord, of serious complaint, or even of necessity being found (great as have been the fluctuations in population and circumstances in different districts) for any important alteration to be made in the original law. During the latter half of the sixteenth century three or four of the first Statesmen seriously considered the subject, with a view to amend the law—Mr Pitt one of the last—but they wisely let it remain as it was. A few local bills were obtained with alterations but they were found to be no amendment, further than they, for a while, acted as *new brooms*.

The fact is that the law when framed was,

as applied to the country in its *then* state, perfect. The parishes then differed comparatively but little in the number of their inhabitants; perhaps, very few of them contained more than twenty thousand inhabitants, generally not half the number. Four respectable inhabitants, chosen by the rate payers and confirmed by the magistrates, were fully equal to the management of money concerns, and to prepare their accounts for the passing of them by the magistrates before going out of office. A paid governor and his wife, a collector, and a doctor—all on moderate terms—constituted almost all the expense of machinery. The rest of the rates—perhaps more than ninety per cent. of them—the poor, *in* and *out*, got in one shape or other; now it is probable that they do not get fifty per cent. The overseers had only to have the rates duly collected, and the whole duly applied by themselves to the relief of the poor. The great danger to be guarded against was a too great niggardliness in the overseers; the humane law, however, to check this, provided a ready appeal to the *magistrates* of the district; without this, the poor would have been, as now, *abject slaves* to tyrants who could destroy them with impunity. It may be said that under the New Law the poor do possess an *appeal*. Alas the appeal of the poor to their distant tyrants is a *poor* appeal indeed—a mere mockery!

The task of relieving the poor was then a cheap and easy one. The money was simply raised for the relief of the poor, and to that purpose *solely* applied. It had nothing to do with county rates, militia, highways, balloting, constables, and many other concerns, which afterwards were mixed with and confused it. It was—as it ought to be—*perfectly kept to itself*. Each district, which ought never to contain more than fifty thousand inhabitants (when reaching sixty thousand it should be divided), should each be left to manage its pauper poor—according to the general law—in their own way; an appeal lying for redress, in case of flagrant abuses, to a court of justice. This would rarely be found necessary; for if such occurred, the annual election of overseers would rectify them. Every rate payer would have an interest in appointing respectable men, who would be compelled to serve. Government ought to have nothing to do with raising and distributing the money. If every district advances its own funds and maintains its own poor, according to law, with satisfaction to all parties, government ought to be satisfied and thankful. The providing for the poor ought—as before said—to be simplified as much as possible, and to be kept completely unconnected with everything else.

If the government *Frenchified* centralization system be persevered in in England, it

will—as I have long since predicted—produce such a centralization of the insulted people, as may lead to a result which our rulers will have the greatest cause to lament. The *people* of this country are not *infidels*, neither are they a people who will submit to be governed by infidels. They believe that there is a God, and they repudiate all laws whose enactments are in direct opposition to His. They know that the country cannot prosper without God's blessing, and they know that His blessing will not be given to the oppressors and destroyers of the poor. If our legislators really meant to preserve the country in a state of internal peace, the constitution—with its component parts, both in Church and State—undestroyed, they will immediately fall back upon our repudiated, blessed, divine *Old Poor Law*. It has never been rescinded, but only as an experiment, been smothered, in the course of more than twelve years with something like a thousand and one *Amendments*, all of which have (like pure Christianity, by about the same number of Amendments,) served to render it totally incomprehensible, and advantageous only to mercenaries. Our Old Poor Law would only require a very few such alterations as have been pointed out as having become necessary from the altered state of the country, since the original laws were passed. The return,

however, to the Old Law must not—if it be meant to ward off God's displeasure—be on a parsimonious, selfish plan, but with a real determination effectually to benefit the deserving poor, and that as much as possible, *out* of the Workhouse. This will be found eventually to be the most effectual and economical plan. Nothing less can, I am fully persuaded, preserve this country in internal peace. The circumstances of the times are awful. The people are patient, but they ought not to be tried too far. At any rate, where so much is at stake, the experiment of merely falling back upon a law which has, unscathed, stood the test of two centuries, is worth the trial.

Before I served the office of Overseer, and even during the first part of the year, I felt very fully assured that great impositions were practised by the out-paupers, who then outnumbered those in the house, tenfold. In order to satisfy ourselves on this head, I, with one of my coadjutors, resolved to visit the whole of them, at their own residences. This we accordingly did, omitting very few, the result was that, though in a very few instances we found occasion to reduce the pay, we found more requiring an increase, besides taxing our own pockets. Indeed, I myself was so satisfied, that at *Christmas* I gave a loaf to each of them.

All then wished to keep out of the house, and it was the wish of the Rate-payers that they should do so. On every account it was desirable. Only let the Districts be confined to a moderate number of inhabitants, and they may be well managed with few paid officers at little expense !

* * * *

I shall now go back to the connection of the Israelites with the Egyptians, which is my primary object. The latter could scarcely be more idolatrous themselves, than they had rendered the former. We are told that "The Israelites made themselves molten images, even two calves—they made a grove and worshipped *all the host of heaven*—they served Baal, and caused their sons and their daughters to pass through the fire, and used divinations and enchantments." For these things the Lord was continually giving them up into the hands of their enemies, even into the hands of their corruptors, the Egyptians—for we are told too that "Shishak king of Egypt came against Jerusalem, and he took away the treasures of the house of the Lord, and the treasures of the king's house, he took away also all the shields of gold, which Solomon had made." The Israelites were a warlike people, they were almost continually engaged in warfare. This was not the case with the Egyptians—they

were a peaceable but greatly luxuriant people. During almost fifteen hundred years, we scarcely know of their being voluntarily engaged in any warfare, or in any way altering the boundary of their dominions. The swamps of Lower Egypt they had, by excessive labour, rendered most luxuriantly fertile in agricultural product, while the favourable situation of the country, as a mart for the products of all the countries east and west, enabled them during so many years of peace to increase in riches and mighty works, in a most astonishing degree, while being under a despotic government, the whole of the astonishing riches and labour of the immense population were under the sole control of the monarch.

Immense as were the Idols of the Egyptians, every house containing one, no one predominated over all. The Monarch claiming to be King of kings and Lord of lords—the Great River—meaning Egypt, being his, having made it himself. The efforts of all of the Monarchs, from the first, appear to have been to secure immortality, not only for their *works*, but for their *own dead bodies*. To produce this, no expense was spared. They have succeeded in a wonderful degree, and it is probable, that should this world continue to exist as long as it has done, many of the works and bodies

of Egyptians may be found in existence at the end, to prove that a people, who like the builders of the Tower of Babel, vainly and impiously dared to set the Lord God Omnipotent at defiance, will find their efforts frustrated. This, no people in the world ever did to the extent that the Egyptians did! What were they, with their "*twenty thousand populous splendid cities*," and all their innumerable inhabitants, when God decreed their total downfall and dispersion? They had run their race of wickedness; they had corrupted his chosen people when He rose to denounce, by his Prophets, the speedy, total dispersion of both the corruptors and the corrupted. The former the first.

The prophecies relating to the Egyptians are by far the strongest, the most explicit, and most numerous of all others. They are those of the three major prophets—Isaiah, Jeremiah, and Ezekiel—denounced at different times during three hundred years, all of them agreeing with each other. We will, however, first state a few of the evil practices of the Israelites calling for God's threatened vengeance on both them and the Egyptians:—

"A remnant of Judah was left by Nebuchadnezzar in the land of their forefathers after he had sacked Jerusalem, destroyed the temple, and carried away the treasures thereof, with almost all the people, captive to

Babylon. This remnant, distrusting the power and the goodness of the Lord their God, determined, in spite of the earnest solicitations and loud threatenings of the prophet Jeremiah, to flee for safety to the idolatrous Egyptians. 'Be not afraid of the King of Babylon,' said the prophet; 'of whom ye are afraid; be not afraid of *him*, saith the Lord; for I am with you to save you, and to deliver you out of his hand; and I will show mercies unto you, and cause you to return to your own land. But if ye say, we will not dwell in this land, neither obey the voice of the Lord our God, saying, No! but we will go into the land of Egypt, where we shall see no more war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:—And now, therefore, hear the voice of the Lord, ye remnant of Judah; thus saith the Lord of Hosts, the God of Israel; if ye wholly set your faces to go into Egypt, and go to sojourn there; then it shall come to pass, that the sword which ye feared shall overtake you there in the land of Egypt; and there ye shall die,' Jeremiah, xlii.

"This was not the first time, by many, that God had by the mouth of his prophets forbidden the Israelites to flee for succour to the idolatrous Egyptians. The prophet Isaiah had long before denounced a woe upon them if they did so. 'Woe to them that go down to Egypt for help, and stay on horses and trust in chariots, because they are many; but they look not to the Holy One of Israel, nor seek the Lord. * * The Egyptians are men and not God; and their horses flesh and not spirit; when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they shall fall together.'

THE INIQUITY OF THE EGYPTIANS FALL. 37

Isaiah xxxi. 1 and 3. Notwithstanding these repeated warnings and denunciations, and in spite of all former fatal experiences, the blind and infatuated Israelites threw themselves for protection into the arms of the deadliest of their enemies, by whom they were again induced to forsake the worship of the true God for that of beasts, and stocks, and stones,—probably, too, of man, for it is intimated of Pharaoh Hophra, the then King of Egypt, that it was not in the power of the gods themselves to dethrone him, ‘for,’ said he, ‘my river is mine own, and I have made it for myself.’

“The measure of the iniquity of the Egyptians, and the obstinate wickedness and folly of the people of Israel, were now nearly full. It therefore became time for the Lord to lay bare his red right arm to take signal vengeance on them both, and to appoint them to be perpetual memorials of his power and justice to every nation on the face of the earth, to the remotest period of time. The Egyptians, as the primal transgressors, and as the tempters, were the first to suffer. The punishment of the Jews was not long delayed; but with this we have not at present further to do in this part of the work, than as in connexion with that of the Egyptians.”

We will now proceed to state some of the many awful denunciations against the *Egyptians* :—

“With what awful sublimity doth Ezekiel declare (chap. 29), in the figurative language of the east, and in the name of God, ‘Behold I am against thee, Pharaoh, King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, my river is mine

own, and I have made if for myself. But I will put hook in thy jaws, I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. And I will leave thee, thrown into the *wilderness*, thee and all the fish of thy rivers; *thou shalt fall upon the OPEN FIELDS; thou shalt not be brought together nor gathered*: I have given thee for meat to the beasts of the field, and to the fowls of the heaven. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand thou didst break, and rend all their shoulders: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.' Again, in still plainer language, in the same chapter, 'Behold, therefore, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate from the tower of Syene, even unto the borders of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate among the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet saith the Lord God, *at the end of forty years*, I will gather the Egyptians from among the people whither they are scattered; and I will bring again the captivity of Egypt, and will cause them to return unto the land of Pathros, into the land of their habitation, and they shall be there a base kingdom.' "

Again :—

“ The word that the Lord spake to Jeremiah the prophet, how Nebuchadnezzar king of Babylon should come and smite the land of Egypt.”

“ Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar, king of Babylon : He and his people with him, the terrible of the nations shall be brought to destroy the land ; and they shall draw their swords against Egypt, and fill the land with the slain.”

“ Thus saith the Lord, Behold, I will give Pharaoh-Hophra, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah, king of Judah, into the hand of Nebuchadnezzar, king of Babylon, his enemy, and that sought his life.”

“ I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste, shall be desolate forty years ; and I will scatter the Egyptians among the nations, and will disperse them through the countries.”

“ Behold the Lord rideth upon a swift cloud, and shall come into Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.”

“ And when He cometh, He shall smite the land of Egypt—And I will kindle a fire in the houses of the gods of Egypt, and He shall burn them and carry them away captives—He shall break also the images of Bethshemesh, that is in the land of Egypt ; and the houses of the gods of the Egyptians shall He burn with fire.”

“ Thus saith the Lord God, I will also destroy the

40 OCCURRENCE AFTER FORTY YEARS.

idols, and I will cause their images to cease out of Noph."

"And I will set the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour, city against city, and kingdom against kingdom."

After all the foregoing, and very many other denunciations against Egypt for their great wickedness, Isaiah, in the 19th chapter, proceeds to foretel the occurrences that shall take place relating to them at the end of the prophetic forty years. He says:—

"In that day there shall be an altar to the Lord in the midst of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors, and He shall send them a Saviour, and a Great One, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblations, yea they shall vow a vow unto the Lord, and shall perform it. And the Lord shall smite Egypt, He shall smite it and heal it: and they shall return even unto the Lord, and He shall be entreated of them, and shall heal them."

Regarding the prophecies we are told that holy men of old spake as they were moved by the Holy Ghost. Now the prophecies here recurred to were those of the three greatest prophets denounced two hundred

years apart, several hundred years before the predicted events were to take place, all agreeing with each other. Egypt, the nation then the mightiest, the most populous, and prosperous that had ever existed in the world, was, as an united people, to be totally extirpated—and the most fertile country on the face of the earth was to be converted into a scene of complete desolation, with the ruins of twenty thousand magnificent populous cities covering the face of it. Those numerous, tremendous prophecies, however, foretel much more than the extinction of the people and the depopulation of the country. They are astonishingly minute in numerous important particulars, not only in relation to the total dispersion of the Egyptians, but also as to their existence in other countries for a certain period, as well as their final restoration to the country from which the remnant of them were driven. Not only were their enemies to make the land of Egypt desolate among the countries that were desolate, and their cities among the cities that were laid waste,—not only were they to destroy the millions of the Egyptians with the edge of the sword, but the Egyptians were decreed to destroy each other, every one fighting against his brother and against his neighbour. The Egyptians were decreed to be there no more a people, and even their

very language and learning to be lost. All who escaped the edge of the swords of their foes and of each other, were, by the decree of the offended Almighty, as promulgated by the inspired prophets, to be dispersed through all countries, there to be kept a distinct people, despised by all. They were not to join the inhabitants of those countries, but they were to remain there in the *wild parts* (the wilderness) and the *open fields* of every country, without being gathered into societies or cities, and so to remain till recalled back to their native country. Their million of idols, which they worshipped, were to be left to be destroyed, or to exhibit, after thousands of years, their wickedness to others—they were in future themselves to have *none*. These, and many other parts of the prophecies concerning the Egyptians, are such most remarkable circumstances as inspiration would not have recorded if they had not been *important* ones, the reader must therefore keep them in mind.

About two hundred years after the promulgation of these prophecies, and four hundred years before the Christian era, the Persian monarch attacked the Egyptians, and, eventually, completely extirpated them. The following is an extract from the *Encyclopædia Britannica* :—

“ *The Egyptians, now reduced to the lowest degree*

of slavery, were placed at the mercy of satraps, or governors, appointed by the conquerors. Their country became a province of the *Persian Empire*, and the body of Amasis, their late King, being taken out of the grave, and mangled in a shocking manner, was finally burnt. Never was conquest more complete, desolation more universal, or tyranny more fierce and unrelenting. It was the very frenzy of barbarous fanaticism, let loose like some evil spirit long kept in chains under darkness to destroy the monuments of the proudest civilization which the world had ever yet seen, and which in some of its characteristics had far distanced all future rivalry. In the moral chaos which ensued the arts and sciences almost entirely disappeared from that very soil in which they had long flourished; and the learning of the Egyptians became merely a recollection or tradition of the past. But what was accounted by the superstitious portion of the people more grievous than all the rest, the sacred Bull Apis was slain, and his priests were ignominiously scourged; treatment which inspired the whole nation with an unextinguishable hatred of the Persians. A similar spirit of vengeance dictated the attempt to seize the consecrated fane of Jupiter Ammon, situated in the great Oasis; an attempt which cost Cambyses half his army, and produced disaffection among the remainder. As long as the Persian empire subsisted, the Egyptians were never able to shake off the yoke. They revolted frequently it is true, but in every instance they were ultimately overthrown with prodigious loss. The chiefs who headed these insurrections gained partial successes, and for a brief space even, freed their country from servitude, but their generous

44 WHERE ARE THE EGYPTIANS NOW?

efforts were soon exhausted against the constantly increasing power of the Persians, and the expected deliverance was not achieved."

It would appear here, as if the existence of the Egyptians as a people, after their flourishing as a mighty nation, during almost two thousand years, throughout the greater number of those years, closely connected with the Israelites, was now ended; but we have seen, if prophecies can be depended upon, that, after *forty years*, (prophetic times and years are always, as in Daniel, symbolical, not to be understood till accomplished) they *are to be* brought again to the country from which, for their sins, they were driven, and that *then* the Lord of Hosts will bless them, and send them a *Saviour* and a *Great One*, and cause himself to be known there.

But now then it may be asked, by those who believe these prophecies, where are *now* these Egyptians, thus scattered in *wilds* and *open fields of all nations*, till the expiration of the prophetic forty years? I remember the time when I could not have given an answer to such a question with satisfaction to myself—I now can? It is, I think now more than thirty years since Mr. John Hoyland, of this town, published a volume on the subject of *Gypsies*. I had, till then, *thought little*, or nothing, upon the subject,

but the reading of that book roused me. I was astonished, on reflection, at the peculiarities attaching to them. The more I enquired about, and considered them and their state, the more I was convinced that nothing short of a *miraculous interference* would have thrown them into, and preserved them in such, a state in all countries, during so many hundred years, nor could there have been such an interference, but for some most important and awful result. It then struck me that I would search the scriptures to see if there was any prediction of such a people being to exist. I was then astonished to find the wonderful prophecies, (with very many others), which have been here inserted, relating to the Egyptians as a people to remain for an indefinite period dispersed in the *wilds and open fields* of all countries without being gathered or collected in fixed societies in any. Nothing could be more applicable to the state of the *Gypsies* than these prophecies, nor any people be, even *imagined*, more according, *in every respect*, with the minute prophecies, while they themselves always declared that they came *originally from Egypt*. The origin and peculiarities of this extraordinary people of scattered tribes had been but little enquired into. Bishop Newton and some other learned men, from finding a number of

words in the languages spoken by them, similar in sound to those of the same meaning in the Hindoo language, came to the conclusion, (without seeking farther evidence which would have been all against the supporters), that the Gypsies were *Soudras*, the lowest cast of Hindoos, and they therefore at once set them down as being such. The *Soudras* are the most degraded of human beings, men certainly not likely to flee by hundreds of thousands, if not millions, over a quarter of the globe, both sea and land, as the Bishop concluded, from the tyranny of *Timour Beg*, in 1408-9. They were abject slaves, and would care little what tyrant they lived under. No! The Gypsies were, and are, a very different race of human beings to these. That the Gypsies were *any* race fleeing from *Timour Beg*, is utterly impossible, for they were known to be dispersed in the open fields even of Europe, before his conquests.

Still, however, book-learned men cling to the fact, of the languages being in some degree similar, as if that proved them to be the same people. The two languages are not, however, nearly so much so as the English is to most of the other languages of Europe, so that this only shews that they probably originated from the same root. Now, it has always been surmised, and con-

firmed by the similarity of the most ancient buildings in Egypt, to those of the east, that Egypt was peopled, through Abyssinia, from more eastern countries. That their language then would spring from the same root, was to be expected. This then only serves to confirm the fact of the Gypsies *being Egyptians*. No one doubts but that the Hindoo language spoken by the Soudras, is *now* the same as it was in the time of Timour Beg, but no one will affirm that the language now spoken by the Gypsies is the same as that of the Hindoos. If then the Gypsies were Soudras, they must all have spoken the same language on leaving their country, and when dispersed, all have changed their language, and all, in whatever country residing, have changed it *alike*, for it is now ascertained, beyond a doubt, that the *whole of the Gypsies* speak the same language. It is now proved—a fact always denied—that it is a language that can be *written*, for Mr. Borrow has translated the Gospel of St. Luke, into the language spoken by the Gypsies. The Gypsies, then, have a language of their own, known to all of them, but known to no other people, no one affirming that the *Soudras* understand it. That the Gypsies are the dispersed Egyptians is of the very highest importance to the truth of the bible history, and to the establishment

of reliance on ancient prophecies, as well as to the confirmation of the *miraculous* preservation of the Jews, as a distinct people in other lands, *in darkness* till the fulness of the Gentiles be come in, — i.e. be converted. If they are not the Egyptians the question is, what has become of the Egyptians decreed by the inspired holy men of old—as has been shewn—as dispersed Gentiles in the wilds and open fields of all countries till they are recalled to their native land, by a Great One, as preceding the recall of the Israelites with whom they flourished, with whom they fell, and with whom I believe they will be recalled? If the most strikingly sublime prophecies relating to the Egyptians do not remain to be fulfilled, they can only appear to be the most *uncunningly* devised fables—being much ado about little—an awful beginning without an end, for they have never yet been gathered from the wilds, in which they were to be scattered of all countries.

What a dangerous possession is great learning with a great name! Such *may* do right and do good; but, such is the tendency of man to error and evil, that the probability of their misleading greatly preponderates, while if they do mislead, the evil is tremendously great. Had any daring man, *little known*, impiously asserted that God was incapable of properly governing the concerns

of this world, and had proposed the counter-acting of his measures, no evil of consequence would have arisen from it; but when such a man as the late *Professor Malthus* dared to do this (though he might afterwards repent of it) the dreadful results were irreparable. Millions have already dreadfully suffered from it, while millions yet unborn will be through life its victims. Something like this misleading has arisen from a man with a *name*, having affirmed on very trifling evidence that the *Gypsies* were not *Egyptians*, but *Soudras*. The world has been misled by it. This has, however, appeared as a matter of so little consequence as to be scarcely worth enquiring into. Of what great importance whence originally hordes of houseless wandering vagrants came? If any one enquired the answer to it was ready prepared; viz., that Bishop A. and Professor B. had discovered that they were originally *Soudras*, escaped from the general massacre of Timour Beg, and there the enquiry rested.*

* The following experience of Judge Hale—exactly agreeing with my own—will serve to show that I do not think lightly of either the wisdom or piety of *all book learned men* :—

“ They who truly fear God have a secret guidance from a higher wisdom than what is barely human, viz., the spirit of truth and godliness which doth really, though secretly, prevent or direct them. Any man

That would not, however, have been the case, had the enquirer been told—what I am persuaded is the truth — that they were a people existing as a mighty nation from the commencement of the postdeluvian world, decreed by the Almighty to remain in different circumstances and countries even till the end of that world. For such a man, with the prophecies relating to the Egyptians, and the present race of Gypsies before him, to deny their being the same people would appear to me to be something like *fighting against God*. God has now fulfilled the awful prophecies and denunciations of his inspired prophets, delivered more than two thousand years ago, as relating to both of the ever closely connected people—the *Jews* and

that sincerely and truly fears Almighty God, and calls and relies upon him for his direction, has it as really as a man has the counsel and direction of his father, and though the voice be not audible nor discernible by sense, yet it is as real as if a man heard a voice saying, ‘This is the way, walk in it.’ Though this secret direction of Almighty God is principally seen in matters relating to the soul, yet it may also be found in the concerns of this life, which a good man, who fears God and begs his direction, will very often, if not at all times, find. I can call my own experience to witness, that even in the temporal concerns of my whole life, I have never been disappointed of the best directions *when I have, in humility and sincerity (and faith) implored it.*”

the *Egyptians*. Two people from the earliest period brought continually together till their dispersions, but from that time, though existing in almost all the same countries, doomed, it is clear, never to come together. The Jews—by their inordinate love of money—kept continually in cities and populous places—never in agricultural ones—while the Gypsies (as decreed) are ever found dispersed in the *wilds* and *open fields* of the same countries—never—but from necessity—residing in towns. Thus is the Lord declaring His power to all the world, for can anything short of that Almighty power keep two people thus invariably together, but always apart—both remaining unaltered through many centuries. No other people were ever so distinguished. It is a remarkable circumstance that while all other people—not extirpated—increase greatly in numbers, it appears that neither the Jews nor the Gypsies have either much *increased* or *decreased* in numbers since their dispersion.

During more than thirty years the subject of the Gypsies has engaged much of my attention; I have published five works upon the subject, but being neither a book *learned* man nor one with a *great name*, the notice and effects of them have not been great. The writing of them, however, tended more and more to establish my conviction that the

Gypsies are the God-scattered Egyptians—retaining by His decree during more than two thousand years unaltered the state assigned them till their destined recall. I will now ask any unprejudiced man of common observation, and who believes the truth of prophecy, attentively to peruse all the prophecies in the Old Testament relating to the Egyptians, and then to say what kind of people he would now expect to find, supposing that the prophetic *forty years* were not yet expired? He would expect—astonishing as it would appear after the lapse of two thousand years—to find a people scattered in patriarchal families in wild parts and open lands of different countries, keeping apart from the natives. Such a people he will now find, being in every country the same, with the same complexion, with so similar a cast of features—*especially of the eyes*—that a pure Gypsey may at once be known to be such, while it is said that there is a great resemblance of their skulls to those of Egyptian Mummies. Besides this, though (the language of ancient Egypt being a lost language) he might not expect it, he would find them all—in all countries—speaking the same language, a language known only to themselves. He might expect (if with a full belief in prophecies—not else) to find such a people : (though a solitary instance).

a people (as such) worshipping *no One God*. They know not the *True God* ; and anything like an *Idol* is unknown among them all in any country. This, if they are Egyptians, must be miraculous ; but this was predicted. Such a people as this—if a full believer in the prophecies—such a man might expect to find, and such a people he will find the Gypsies to be, even at this time, notwithstanding the rise and fall of empires and change in circumstances in all countries since they became a scattered people.

Till the invention of printing, and the greater cultivation of almost all countries, such an unobtruding people might remain scattered more than a thousand years in the wilds of any country without being *publicly* noticed. When they were first so noticed in any country (now about five hundred years ago) they were evidently no strangers in them. They all knew the language of the country in which they sojourned. They were no depressed, cringing beggars, as might have been expected, but a civilized, orderly, sagacious people ; wiser, it appeared, in many respects, than the natives, of whom, when they came in contact, they often succeeded in taking advantage of *their* ignorance by practising upon them some of the occult arts which might have descended to them from the Egyptian Magicians. In fact, it appears that their ancestors could not

have been of a debased class, come from where they might.

When by far the greater number of the inhabitants of Egypt were destroyed, the comparative few who could make their escape would be of that higher class who possessed the means of so doing. The lower classes would all be destroyed or carried away into captivity, and the land was, as predicted, left desolate. Now it is a most extraordinary circumstance that when—five hundred years ago—the Gypsies became here first publicly noticed, they were evidently a race which had once been civilized and dignified. They still retained among them the titles of Dukes, of Lords, and Earls;* while many ornaments and vessels of the precious metals were found among them, carefully preserved as marks of dignity. The language which they spoke of the country in which they were scattered, was not that of the vulgar, but of the higher ranks. Now of all the learned, there is one other circumstance relating to this extraordinary people, on which Mr. Borrow strongly dwells, viz., the freedom from illicit intercourse between the sexes; an illegitimate child, if known at all, is a rare instance. Mr. Borrow says that he has found this to be the case among the Gypsies in all countries in which he has met with

* These were titles which the English Gypsies adopted in lieu of their ancient Egyptian titles.

them, in a degree far beyond whatever exists among any people on earth, from the most refined to the most savage and debased. This must be of divine ordainment to keep them a distinct race. Of all people on earth they would, from their manner of living, be thought the most likely of all other people to be in that respect—possessing no religious curb to licentiousness—the most depraved.

THE GYPSEY CAVALCADE.

It was, methought, exactly such a train
As would have stirr'd in by-gone days the thoughts
Of the old bard of Rydal, had it cross'd
His path, when musing in those Moods of Mind
Of which we get sweet glympsés in his song :
Yea, such a train as oft perchance is seen
By Bremhill's rural rectory, where glad
The swarthy tribes, by hospitable rites
Convened, the yearly feast and lecture share
Of the kind-hearted reverend sonneteer :
But such a train as erst, I never saw
On our dull, dirty, coal-cart travell'd road.
First in the van moved a quaint vehicle,
Old and decrepid its worn waggonhood :
In front, straw-throned beneath a dirty tilt
Sat, bolt-right up, all wrinkled, brown and hard
As a deaf walnut, a tall ancient crone—

You might have thought her one who'd seen in youth
The Gypsy King—old Bamfylde Moore Carew :
Or likelier still, a daughter of full blood
Whose sire was chieftain of the Bosville gang ;
Herself, perchance, one of a bridal group,
Which startled so the gazing swains and maidens
They deem'd the dowry of the smart brunette
Led to their altar—was a peck of gold !
Swung in a cratch at this crazed waggon tail,
Lay a black dog, with a most surly scowl—
Fit crest this caitiff seemed for an escutcheon
Charged with the symbols of a vagrant life.
This waggon had a driver, who, I ween,
Could tell strange stories of nocturnal feats :
I would not wrong the fellow, ev'n in thought—
He may be better far in heart and deed,
Than thousands who present more fair outsides,—
Yet who, ev'n with credulity's long leash
Could bind the actions of that stalwart frame
To tinkering, plating rushes, or perchance
Building a baby-basket from peel'd twigs ?
Say, did not Cowper paint the prototype
Of that lithe Gypsy patriarch in his songs ?
He leads a lawless life, where laws are strict ;
On quick society he buccaneers :
And owning not an inch of British ground,
Stranger alike to taxes and to rent,
He fastens, like a weed on every soil,
And thrives his season in the fairest place.

—But looks he not as he could see i'th dark—
As if he slept but when the weasel sleeps ?
And knows he not where the gay pheasant roosts ;
And the pat pathway through the secret hole
In wall or hedgerow, where at gloamin creeps
The hare, unwitting of the treacherous noose,*

* This paragraph alludes to ancient prejudices when, two or three hundred years ago, the *accusation* of Gypsies of any crime like that of an old woman being a witch, was next to condemnation. This led the really guilty to escape themselves, by accusing Gypsies. The last two hundred years, have, however, served to remove much of these prejudices. It is an astonishing fact that a real Gypsey is now rarely ever, if ever, convicted of poaching. I do not attribute this to any moral or religious feeling in them, but to the fiat of the Almighty as essential (like some other peculiarities) to the preservation of them, in so tempting a situation, from being expelled the country. I have known several country sporting gentlemen, and have heard of many more, who rather encourage their coming, behaving kindly to them, giving them a little straw, perhaps broken victuals, with leave to gather dead sticks—and consider them as preservers of their game and hen roost. The Gypsies are content with very poor food, often of dead animals. Who ever found them feasting on chickens or game ? No ; this is one of those miraculous means devised towards producing the decreed effect. The above poem has just been issued by a respectable and poetical neighbour. I could much have wished that he had had an opportunity of a more minute examination of a tribe which appear to have been of pure Egyptian blood. How wonderful !

Nor lack'd he fit compeer, for in the group,
I mark'd at least one other sinewy frame,
A man whom many a summer's sun had tann'd,
Whose face, whate'er his ancient pedigree,
Was now but an unmeaning palimpsest,
Where not a line traced in old Hindoostan,
Or hieroglyph from Egypt's older story,
Ought aided to illustrate weird conjecture,
Which long hath labour'd, but as yet in vain,
To trace the stirp of these nomadic tribes
Found in all lands, and in all lands a mystery.
Alongside him,—with raven locks unkempt
And draggled mantles, that had covered once
Far different folk, now weather'd as if stript
From unwatch'd scarecrow, plodded two stout dames,
Both Sybils, doubtless, who in maiden palms
Could read the destinies of anxious love,
And from the lines spell out a husband's name.
And then there follow'd, by a damsel led,
A colt, as ragged as a Brocken bear,
And on its back a little wizen'd imp,
That like a jolter'd bundle kept its place—
That damsel would have caught a painter's eye—
And wherefore not a Poet's heart engage ;
Or from the Christian win a passing prayer ?
Howe'er her form on canvas had appear'd—
Whate'er her lot had been in Wordsworth's lay—
Too surely seem'd she destin'd to grow up
Unschool'd in knowledge and religion too ;
And to life's sweeter courtesies a waif :

So musing, Reason caught the tints of Truth.
But Fancy in the reflex of the glass
Feign'd a far different image—saw the girl
All clean and neat, and pure, as she might be,—
Bright as a Houri in the sunny east,
If taste, and truth, and goodness, had changed place
With filthy ragged indolence and vice :
Thus pleasant is it e'en from such a phase
Of lowest social life, to draw and gild
Fantastic pictures flimsier far than dreams.
Such was the damsel : next, I ween, her brother,
A lanky lad alongside led a mule ;
The sumpter beast, now at his tether's length—
Diverging from his leader ; and anon
With brute affection nosing him in sport,
The sign of close and old companionship.
Then came an ass, a grey and steady dame,
And she had need be such : for high uppled
She bore a mountain-package on her back :
While o'er her flanks, depending to the ground,
And trailing oft, lay full two dozen sticks,
Bent hazle wands, the rafters and the joists
Of those low tents, which on the selva green,
Or in some angle of the bowery lane,
The Gypsey hamlet form. Another donkey,
Still more grave and sad, came next, and bore
Two youngsters, planted in a dumpy load :
The girl, perchance some five years old ; her face
Brown as a beetle ; her black hair outspread
In horrent tufts—methought indeed, she seem'd

A very miniature Meg Merrilies !
The boy was younger, a dull, hard-faced brat,
But lacking not droll costume ; for ev'n he
Had on his little head an old slouch of bonnet
So big it might have served him for a cradle :
Alas ! thought I, and at how sad a school
Will these two children learn to live and die.
'Two donkeys more the strange procession closed ;
These with tent-stretchers and tent blankets laden
And many a nameless article beside,
On plodded slowly, tended by gaunt boys
Too faithful copies of those tawny fellows
Who sentinell'd and led the caravan.
Where last encamp'd, and whither bent the tribe,
I neither ask'd nor learnt : but such a train—
So Fancy, idly speculating, feign'd,—
Had not unmeetly mix'd with Arab bands,
And with them and their camel-convoy form'd
A living picture in the wilderness :
Nor had they marr'd by alien features, aught
Of that strange country whence they're quaintly
named,
Had Burckhardt, or Belzoni, or Denon,
Treading Fames' track-way, met them on the sands,
In the far region where old Cheop's dwelt ;
Beside the margin of the slimy Nile ;
Or in the shadow of the Pyramids.

Sheffield, April 3, 1848.

J. H.



